

Summary of Hazrat Mawlana Saad al-Kandhalwi's Bayaan for Senior Workers in the Bengal Jor at Markaz Nizamuddin (11-03-2014)

- This effort [of *tabligh*] will not progress through acting by experience, but rather by adopting the ways of the Sahaba (RD)
- Those involved in *tabligh* have begun to view studying the lives of the Sahaba (RD) to be of less importance and have popularized speeches, *mashwara*, and programmes in its place
- Hazratji Mawlana Ilyas (ra) would say that a speech or discussion that does not instill an awareness of Allah is nothing but pleasure for the ears
- Hazrat Mawlana Yusuf arranged *Muntakhab Ahadith* so that workers would not be free to explain the 6 principles according to their own whims and so that there would be no misinformation in their explanation
- Ignorance is that a person narrates whatever he hears or has been told. Such a person has been labeled a liar in the *hadith*. These days, it's become common for people to say, "We have heard..." When asked for a reference, though, they are unable to give one and even struggle to tell you whom they heard it from
- Hazrat Mawlana Yusuf would say that when a *da'ee* takes the work of *da'wah* lightly, he will be affected by tribulations with no solution. An example of such a tribulation would be that he will leave the work of *da'wah*
- The purpose of *gasht* is to bring the *ummah* to *fara'id*, because it is only through the practice of *fara'id* that one can be saved from apostasy
- The *da'ee* should make it necessary upon himself to pray *tahajjud*. I tell you no help [from Allah] comes without *tahajjud*
- If a person is not inclined towards the worship of Allah, he risks falling into *istidraj*. *Istidraj* is when a person goes astray, but continues to believe that he is on the right path
- The reason for disagreement among *saathis* is a lack of connection with Allah and a decrease in the degree of *dhikr*, worship, and *tahajjud*
- Hazratji would say that Islam will be ruined by the Muslims and *da'wah* will be ruined by the *da'ees*

- Before and after work, we should engage in *ta'lim* daily so that we develop a realization that is not our profession that sustains us but rather Allah that sustains us
- The purpose of *ta'lim* is not to bring about eagerness for good deeds, but rather to create confidence in Allah's promises. [It is important to understand this] otherwise one may begin to feel that there is no need to attend *ta'lim* once this eagerness is developed
- The reason for ignorance amongst *da'ees* today is a lack of association with *'ulama*. Understand that [attending] the gatherings of the *'ulama* is a form of worship and consider it necessary upon yourself
- All of the different branches of deen are branches of *nubuwwah*; *da'wah* should not conflict with *imamah*, teaching, or any other branch
- *Da'wah* is here particularly to create a thirst for knowledge and not to prepare a group of people that do no other work except *da'wah*
- *Da'wah* is to advance the *ummah* with *ilm* and *dhikr* such that ignorance is eliminated
- An important objective of *da'wah* is that there be an increase in those seeking knowledge through the help of *da'ees*
- I believe it to be a matter of joy that there be an increase in those sitting in circles of knowledge and *tafsir* and learning necessary *masa'il*
- Our speeches and discussions should be free of any statement that would conflict with another field of deen. All fields are part of deen
- Most of the *ahadith* in *Muntakhab Ahadith* are under the topic of 'Respect'. Hazrat Mawlana Yusuf's aim was to give those involved in *tabligh* a proper understanding of the rights of Muslims
- Just as Allah has no need for us, the work of *deen* has no need for us
- Our purpose is to attain the acceptance of Allah. What need do we have for the support of His creation?
- Hazratji Mawlana Yusuf would say that even if the *du'as*, worship, and efforts of those involved in *da'wah* & *tabligh* were to reach the throne of Allah, His help would not descend until and unless they unite
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